ECIAL COLLECTIONS

EAST WEST 東西報

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A dialogue between Leway and police

Leway, the controversial pool hall for former hoods, and the police met at the Chinese-American Citizens Alliance Hall in an eyeball-to-eyeball confrontation and shook hands.

The meeting was arranged by the CACA and attended by Leway leaders and three of the Chinatown Detail Squad. Two representatives from the Chinatown-North Beach EOC were also present.

Officer Ed Nevins explained to the group the functions of the squad. It is composed of six plainclothesmen and is concerned with vice conditions such as gambling, prostitution and narcotics in Chinatown.

In the past, the squad was a self-contained unit handling every phase of police work. Now it acts as a laison and works with other details as robbery, bunco, homicide, down the line.

There are 150 establishments that the Chinatown Detail must check out daily. Leway is one of them. And there's the rub.

Leway said policemen came at all hours to interrogate members.

The police countered with the question: "Where would you go when you have to check out people with a record?"

Minor irritations such as loitering in front of the pool hall and double parking were discussed. Denny Lai, president of Leway, said his group would do something to discourage the practices.

But the conflict remained. How would Leway react if the police who must do their duty walk into the pool hall?

Lai said, "You come in and ask in a friendly way, we'd cooperate."

Nevins asked, "What about the 'tenth' time, if someone you knew was in trouble, would we be welcomed?"

Leway members did not commit themselves. It would depend on circumstances. But it did admit to establishing a friendly basis with the police.

Leway's immediate problem is not with the police, but in meeting its monthly rent which has gone up from $350 to $550. Its sole source of income is from the takes of the pool tables, a few pinball machines and a candy counter. It does not have a lease with its landlord, the Tsung Tsin Association.

The two-month-old Leway hopes to work with street gangs in the 13-18 age group. But the pool hall is not the optimum place for such a project and seeks to find a more suitable premise.

Gunman holds up nite club tour office

It was Monday, the day before the 4th of July. David Jue, a bookkeeper for Holiday Tours which arranges night club tours for visitors, opened up shop like any other day at nine a.m.

He was alone at the 435 Taylor St. office when he looked up at a pistol held by a Latin-type man.

Jue, 42, did as he was told and opened the safe for the gunman who took three sacks of money, checks and money orders.

Then, Jue told police, the bandit, who wore a tan windbreaker-type jacket, pushed him into a rear room, handcuffed him to the light fixture and left the office.

It was 20 minutes before another employee found him. Jue was not hurt.

Police were unable to determine how much was taken. The firm's owner wouldn't tell them.

850 youths apply, 200 accepted

The odds of getting into this year's Chinatown-North Beach summer youth program were tough.

Over 850 hopeful youngsters between 14 and 18 applied for 200 slots in the work-recreation program financed through the city's Economic Opportunity Council.

To qualify the youths had to meet age and home location requirements and demonstrate family need.

When the Office of Economic Opportunity in Washington, D.C. approved the budget, Herb Z. Wong, project coordinator and Franklin Fung Chow, educational coordinator, went full speed ahead to get the eight week crash program in operation.

For three days the 45 staff members, mainly vacationing college students, interviewed and processed applicants.

Many youths came from large

(Continued on Page 2)

Sacramento girls in HK jet crash

SACRAMENTO — Three local Chinese girls were aboard a Thai jet airliner which crashed into Hong Kong harbor killing 21 passengers July 1st.

Beverly Fong was listed among the eight passengers reported as missing. Hospitalized at Queen Hospital in Hong Kong were Betty Fong and Bonnie Wong.

The three were members of a Sacramento State College study-tour group. They were at the midpoint of the Far-East tour visiting the cultural highlights of the Orient.

Ballots cast shadow

Chamber new guards

Seven new officers skip installations

by Ken Wong

Fi-fie-fo, the Chinese Chamber of Commerce's serio comic opera, "A Funny Thing Happened on the Way to the Election" or "Who's Got an Erasure?" has been extended. The latest act is scheduled for tonight (Tuesday) when the new administration holds its first meeting.

On the spot are the two presidents, outgoing William Jack Chow and Francis Louie who was installed on July 1st by Chinese Consul General Yin-Shou Che.

It was Chow's poorly-timed business trip to Hong Kong that prevented him from commenting on the tampered votes. Erasure marks were found on ballots casting a shadow on the new administration.

(Chow returned last weekend and had scheduled a press conference at Louie's of Grant Avenue for July 10. East West had already gone to press at that time.)

NO COMMENT

Louie, the new president, said that he had no comment to make at this time, but added, "I am sure Jack (Chow) can explain the confusion. We have the ballots and the record will speak for itself."

Despite the election uproar, installations of the newly elected officers were held on July 1st by Acting President Henry Fong.

Only half of the fourteen incumbent members of the Board of Directors attended the oath ceremonies.

Only six of the thirteen new directors were present to take offices. The full complement of the board of directors is 27 members.

Absent among the incoming officers were Stephen Fong, Martin How, James Hsieh, Jackson Hu, James Loo, C. P. Tse and John C. Young.

Officers besides Louie taking oath as president were Philip Fong, 2nd vice president; Park Louie, commerce committee chairman; John Yehall Chin, accounting committee chairman; Chuck Louie, welfare committtee chairman and Fred H. Huie, publicity committee chairman.

UNDER FIRE

The chamber has been under fire ever since last year when a misappropriation of funds scandal broke followed by the drumming out of a chamber official.

East West spoke to members of the chamber. The feeling was that the votes were tampered. Of this there was no doubt. But it would be a futile effort to pin down the party responsible.

When pressed to explain no one would volunteer an answer except to comment, "This has been a sad affair." And that pretty much summed up the chamber's missing votes caper.

EDITORIAL

Chamber's Predicament

The Chinese Chamber of Commerce election shenanigans embarass not only the chamber and its newly elected officers, but also the community.

The method of "collecting" votes whereby blank ballots are handed over to a collector who fills in candidates of his own hand-picked choice is a farce.

The chamber's by-laws is so loosely phrased that loopholes are provided to circumvent a free election. The existing situation means an election is no longer an exercise of the right to choose, but the surrendering of the right to another in lieu of making one's own decision.

The manipulation by persuasion, subtle or overt, is accepted by chamber members under the guise of expediency.

Granted that this is stretching "campaigning" to

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ROSIE FANG in her Blackwell original bridal gown leaves for the First Lutheran Church of Los Angeles to become the bride of Samuel Ong. (Kem Lee photo)

EAST WEST 西東

THE CHINESE-AMERICAN NEWS MAGAZINE

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EDITORIAL

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a near breaking point, it is still within the bound of legality. But to tamper with the ballots once they have been officially cast is a flagrant violation of law. And this is what has occurred at the chamber's last election. Erasure marks were found on ballots. The puzzlement here is that chamber officials knew of the alterations, yet remained silent till after the announcements had been made on the new slate of officers. This sets up avenues of conjectures all leading to one conclusion. All is not well within the chamber.

Now the chamber's integrity is at stake. For a year, since the misappropriation of the Queen's pageant's funds and the expulsion of an officer, the chamber's prestige has dipped. And the current hullabaloo has pushed it to its nadir.

To recoup lost ground, the chamber must shape up. Obviously there are deep factions within the organization and the election uproar is mute evidence. This split threatens the life of the chamber.

We expect no announcement on the apprehension of the culprits who altered the ballots. No one will step forward to point a finger at himself. But we do expect a rechecking of the ballots to note the addition and subtraction and set the minds of the newly elected officers at ease. And prove once and for all they were voted in and not sneaked in.

Above all, the method of collecting votes must go and a more proper way of polling installed.

This is but the beginning in the sweep. The cobwebby thinking is the next to go. No longer can the chamber afford the luxury of being just a "Chinese New Year" festival chamber, coming alive only in and around the Lunar New Year. It must be a year-round outfit to promote the commerce of Chinatown. This is the purpose for which the chamber was founded and for which the community has supported.

The chamber must awaken to the challenge of the Japanese Culture Center which is scheduled to open at the end of the year. It will no longer be a nebulous threat but a roaring, robust competitor with a magnet for the tourists' dollar. It is no secret that the new enterprise will pour a million dollars into promotion.

Meanwhile what has the chamber done to attract visitors to Chinatown or provide for them once they do get here? There is not even an information booth on Grant Avenue for a visitor who must rely on native passersby for direction.

The matter may be summed up thus: The chamber needs Chinatown to survive, but does Chinatown need the chamber as it exists now, flaccid, torn by dissent? The moment of truth has come for the chamber. Shape up or perish.

850 youths

(Continued from Page 1)

families with an annual income of less than $2500.

SEAMSTRESS SALARY

The interviewers said that numerous applications showed the father "unemployed" or "deceased" and the mother supporting the family on a seamstress' salary.

When asked about the kind of work they would prefer, the youths usually answered "bus boy" or "dish washer."

According to the program proposal the youths are supposed to work where they receive on-the-job training or meaningful work experience.

Therefore, the staff solicited positions in public and private enterprises throughout the city.

Chinatown - North Beach youths are working in libraries, radio stations, insurance and medical offices, laboratories, banks, art schools, design centers, print and mechanic shops.

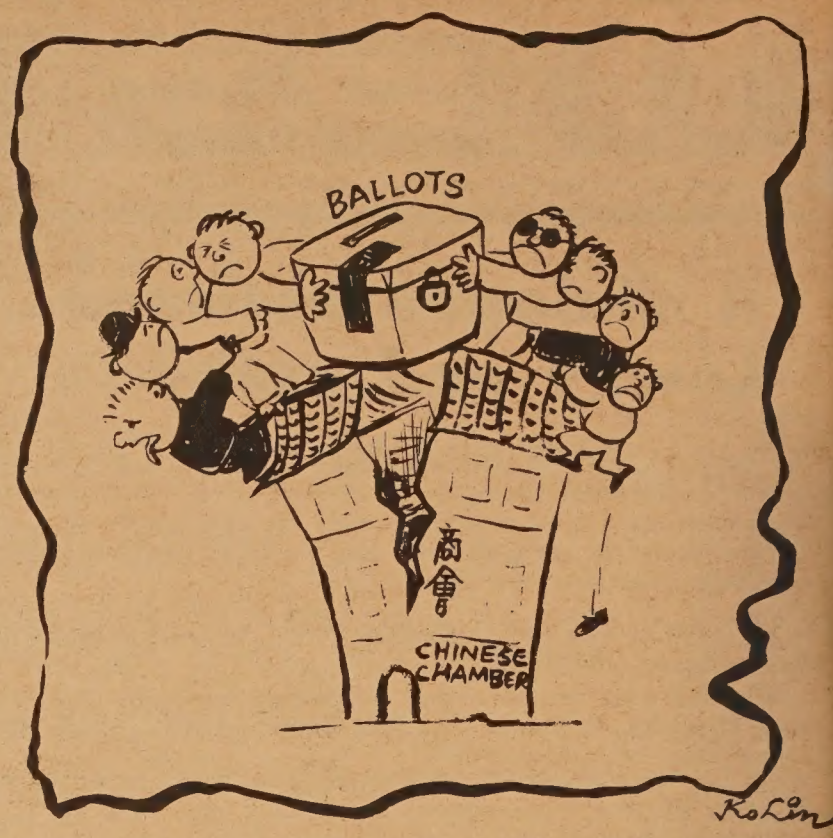
"We tried to assign jobs according to individual interests and hobbies," Wong said.

DISAPPOINTED

The job "employers" who receive free labor for four hours each day are expected to train and guide the youths during this time.

For the day's remaining four hours the youths participate in educational, cultural or recreational activities conducted by the staff members.

Wong, who has seen many disappointed faces at the SYP headquarters in John Hancock School, said, "Realizing a majority of the applicants would not be accepted in the program, we provided a list of community services and local activities for the youths without summer jobs."—AMF



Letters to the Editor

Big difference

Dear sir:

I wish to thank you for introducing our service to your readers. However, in all fairness to my lady clients, I must point out that one big difference between the picture bride of 1967 and that of 100 years ago is that the "merchandise" of today has the final say whether she wishes to meet the "picture groom." A date is never arranged unless there is a mutual agreement.

Yours very truly,
(Mrs.) Aida A. Hom
Wai Tak Service Bureau,
San Francisco

It sure is

To EAST/WEST:

I have seen several Chinatown papers in English folded up in the past ten years. Although I do not agree completely with your editorial policy, I feel that the English speaking Chinese-Americans need a voice such as E/W.

The Chinese speaking Chinese-Americans are supporting more than a score of newspapers, dailies and weeklies. The English speaking ones couldn't even support one? Hard to believe.

Sincerely,
Chester Woo

Right

Dear Editor:

This is a reply to the letter from Tim Hing Lui, urging us to support our local police (July 1). I think this reader mistook the motives of those who criticize the police. There are, after all, quite a few things wrong with police conduct, and those who attempt to correct these shortcomings are not "cutting down" the police. They are not trying to "aid undesirable elements." They seek, rather, to make the police a more effective, humane, well-trained institution with the public welfare as its main goal—so that all citizens WILL support their local police. Is this an effort to undermine the police or the community? I think not.

When anyone tells me to support my local police, I resent it. Supporting the police, loving one's country, being upright citizens—these are things that people either do or not. If I support the police, I don't need to proclaim it to the whole city; if I don't support them, I don't have to publicize that, either. In any case, I do not believe in blind, unthinking, irrational, emotionalistic support (or opposition) for ANY institution, and I do not believe in blind, unthinking, irrational, emotionalistic slogans like "Support Your Local Police" and the like. I resent very much being subjected to the sort of exhortations that imply that I am less patriotic or law-abiding than the next person because I criticize or dissent.

Most sincerely,
Cynthia Woo,
San Francisco

Mutual respect

Dear Editor:

In the third paragraph of the "Leway Affair," an editorial published on June 1, 1967, in East/West, you contended the following:

"They (hoodlums) realize what they are up against. The welcome mat is not out for them when they drop in at a dance at the "Y" or the Rec Center or any of the Church socials. Prudence perhaps, on the part of the Establishment. But one could not but feel rejected when the door is closed on him."

During my many years at the Chinese Recreation Center as Recreational Director, the original welcome mat has never left our front door, a door always open to boy or girl, young or old, drop-out or scholar, and to those whom you've labeled "misfits and outcasts."

However, all who are welcome for recreational activities are also responsible for their own individual actions. This personal concern for others permeates our very existence; a man must have a mutual respect for the individual rights of his fellow man. If the Midshipmen Club from the YMCA invites the Deb-teens from the YWCA to a Christmas party; or if the graduating class at Francisco Junior High sponsors a dance, their recreational enjoyment should not be subjected to the whims of any other outside group. There must be a mutual respect for the rights of others.

I wish the billiard parlor project nothing but success, and since its inception is originating from within the same young people who are going to use it, success is an almost certainty. A success to the point whereby they can provide the same class decor found in the newest billiard parlors around town.

Sincerely yours,
Percy Chu
Recreational Director,
S. F. Chinese Recreation Center

Birth of a salesman

East/West is running its own anti-poverty program. And is looking for youngsters from 9 to 14 who could use some spending money by selling the "fastest growing Chinese-American journal in America."

For interviews come in person to 863 Stockton St.

The Most

By Manchester Fu

Once upon a time in old Cathay lived an emperor who feared an attack from his neighbors.

He called for his wise men three who told him that he should dig a trench around the castle and fill it with water.

"Good thinking, men," he said, and ordered volunteers to commence digging.

The people refused.

The emperor cautioned, "If you won't, heads will roll."

The folks rallied round the emperor and saluted, "Your highness, we dig you the moat."

What have we been smoking? No weeds for us, nothing but Cyrus Noble like the billboards say. Right, men?

★ ★ ★

The June 21 column was overloaded so we had to pull out a paragraph and this is what we yanked:

. . . How come no Chinese running for supervisor? One C-Town "civic leader" dipped his toes into the water and decided not to cast off when he found out it would cost him a cool 15 thou to launch a campaign. Mortgage the house, hock the wife's rocks, break the kiddies piggy bank and run? And also ran? No risk, no pain, wait till next year. . . .

So? The next day Yolan Garret Chan announced his candidacy as a supervisor. Back in the 40's, a John H. Wong took a plunge in the supervisors race. Came close, but no brass ring.

★ ★ ★

RING AROUND THE ROSIE OR WE'LL HAVE TO CROSS HER OFF THE LIST: Rosie Fang, Mr. Blackwell's favorite mannequin, left the bachelor-girl ranks and middle-aisled with Samuel Ong of Vietnam in L. A. Rosie's old beaux drew comfort at the bubbly reception at Mr. Blackwell's palazo from Jennifer Chung, Alice Wong and Jackie Daniel. . . . It's not true that Johnny Kan is working on a sequel to his "Eight Immortal Flavors" cookbook entitled "Sixteen Immortal Flavors," twice as good as the original. Would you believe eleven? Kan's has won its 11th consecutive Holiday award and running out of space to hang 'em. . . .

THE SOUTHERN CANTON LEE'S: Author C. Y. Lee in town to plug his latest, "Land of the Golden Mountain." Wife and daughter up Petaluma while C. Y. beats the drum. . . . Kem and Stella Lee's Collin is a BMOC at Berkeley's Whittier School, yearbook editor and muralist, just like mother who did the painting on the wall at Fong Fong. . . . All right, you glue sniffers, back up against the sink. Herb Lee, San Francisco's first Chinese policeman, is now on narcotics detail. . . .

★ ★ ★

WHO KNOWS WHAT EVIL LURKS IN THE HEARTS OF MEN?: Teenagers round the North Beach housing project upend newspaper racks till the coins roll out. . . . Next time a woman ups to you and asks, "Don't I know you. Haven't we met before?" Give her a smile and keep walking. Two-to-one she's a Gypsy who finds lone, Chinese male the easiest mark. Without a violin sobbing in the background she'd tell you a sad story and you'll be touched. . . . More sobs. This 6-year-old took an alarm clock apart and couldn't quite put the pieces back together. Mother asked, "What am I going to do with it?" Our genius said, "Buy a new one." Whap. . . .

★ ★ ★

RIGHT GUARD: Two hippies (one gal, one guy, we think. One pretty one had a mustache) moseyed into a Rue Grant curio shop where some incense was burning. One sniffed and said, "I smell punk." Sabrina, the saleslady, suggested: "Take a bath." . . . And on baths, The Committee took one with "Macbird," tho Barbara Garson's play is doing great in London and off-Broadway. There's even a Japanese production opening in Tokyo. The Committee bounces back with "America Hurrah," a winner. . . .

Actor Richard Crenna (he's in "Sand Pebbles" at the G. G. Penthouse) bought an oil from artist Gary Woo whose paintings may be seen at John Bolles and the SF Museum of Art Rental Gallery.

★ ★ ★

Caption found in a fortune cookie: To find happiness look under "H" in the dictionary. . . .

Generation gap

Teenagers cultures pressure

by Anne Marie Ferraris

SAN FRANCISCO — A quiet mannered woman with a smile that says a thousand words is trying to shatter the myths about Chinatown.

Lucy Lin, senior psychiatric social worker for the North East Mental Health Team at 511 Columbus Ave., says Chinese families are not always ideal examples of love and respect.

The parents often love the "almighty dollar" before their children and the youths often respect "companions" before their mom and pop.

Mrs. Lin's job puts her in contact with the realism of Chinese life in the Bay Area.

A 16 year old boy skips school continually, breaks into homes for money and credit cards, and now faces a police record. He says that he hates his parents and wants revenge.

From meetings with the boy and parents Mrs. Lin learned the boy was born soon after the father and mother immigrated to the United States. They needed passage money for the other four children, so both parents had to work.

While the mother worked all day in the garment shop, her baby was either tied to a sewing machine or left home alone.

A high school age girl is failing in school but does not care about grades or success.

Mrs. Lin said, "Her parents beat the girl and deny her the freedom to go out with her friends. She lacks self-confidence and motivation.

"One parent works in the day, the other at night, the girl wants no part of this kind of family life."

A family of eight lives in one room.

"Their 19 year old boy wanted to join Job Corps, because of fear and ignorance the parents refused to allow him to participate," said Mrs. Lin.

This social worker, born and educated in China, attributes part of the generation gap to the "sojourner" attitude.

"Many Chinese have not reconciled that they have left China for good. Many came to this country to make money, sacrificing everything, even their children," she said.

In the meanwhile the children are raised in a culture other than rice paddies and coolie shirts.

The situation has two faces according to Mrs. Lin, "The parents can't cope with their children but they don't know where to find help for the youths.

"The youngsters cannot stand their parents, but they have nowhere to go outside the home."

Presently there are approximately 300 youths living in Chinatown apartment houses with no supervision.

Lacking a steady income and personal security, these youths often "get into trouble."

Mrs. Lin envisions homes with "understanding supervision" for boys and girls caught between the worst of two cultures.

In such homes the youngsters would have an opportunity for friendship and guidance by adults sincerely interested in their future.

Mrs. Lin said that it makes no difference if these homes are publicly or privately supported as long as the founders show concern for the youths.

"In Chinese villages, it is customary for the teenage boys to move to the village school and the teenage girls to the girls' house, when the single youngsters lacked proper accommodations at home, said Mrs. Lin.

"If there were supervised homes locally, I'm sure the families would make use of them," she said.

The petite woman with the soft voice added, " I will keep crying for these homes until something concrete appears."

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SF planners urge study on Chinatown

Chinatown's growth pattern in population, commerce and housing should be studied for future city planning, the president of San Francisco's Planning Commission has urged.

William M. Brinton, a lawyer, said the need was revealed in a privately financed preliminary study.

The pilot analysis was done by Far West Surveys and Hal Dunleavy Associates, Brinton said.

". . . This preliminary study (indicates) the Chinese-American citizen's feelings . . . about building and dwelling design for Chinatown," he said.

Reasons for the proposed survey, according to Brinton, are:

● San Francisco's Chinese population has nearly tripled, from 17,800 in 1940 to 47,500 currently.

● The male-female ratio of Chinatown is nearly equal now, compared with a 72 per cent male population in 1940.

This suggests an accelerated population growth over the next 10 or 15 years, Brinton said. It underscores the need for comprehensive social and design studies now so that Chinatown can still retain its identity as a Chinese cultural and commercial entity.

Residents questioned in the pilot study opposed high rise apartment houses, because they want light, air and a view.

Most residents do not object to Chinatown's mixture of business places and living quarters, Brinton said. They are extremely anxious to retain the looks and Oriental flavor of the neighborhood.

The Planning Commission, its president said, need not conduct the new study itself, "although we would certainly be involved." He suggested a private consulting firm might be obtained to carry it out.

CAEF dinner-dance set in second city

CHICAGO—The Chinese-American Education Foundation will hold its first annual dinner dance at the Chiam Restaurant on Sept. 9.

The CAEF has received $500 from the Faith United Protestant Church of Park Forest, Ill. to establish scholarships for seminary students in Taiwan.

The CAEF Taiwan chapter has entrusted the fund to the Christian Tribune, a non-denominational weekly.

Greene: China will enter Viet war if . . .

STANFORD — China will enter the war in Vietnam for any or all of three reasons:

● If she is attacked by air or otherwise;

● If North Vietnam asks for help, which it will do if hard-pressed by U. S. bombing;

● Or if the United States invades North Vietnam.

So prophesied Felix Greene of Palo Alto, author, world traveler and movie-maker, former staff member of the British Broadcasting Corporation.

He was a speaker at the Stanford conference on China, concluding a seminar in Roble Hall last week under the sponsorship of Stanford's Professional Journalism Fellowships Program.

Greene told 30 visiting journalist-guests that the Chinese have sworn to "ignore boundaries and attack U. S. soldiers wherever they are" if they believe they are under attack, meaning they would invade both Vietnam and Korea.

"China will never allow North Vietnam to capitulate," Greene told the group. He has just returned from a trip to both Peking and Hanoi, using his British passport.

The feeling in Hanoi, he said, is that possible aid from China is Vietnam's ace in the hole. He also reminded the newsmen that Hanoi regards Vietnam as one nation—not divided into north and south as the U. S. views it.

INEVITABLE

Peking officials, on the other hand, believe that an invasion by the U. S. is inevitable and some of the younger people have said to him in so many words, "Well, come on—let's get it over with."

He got the impression that part of the Red Guard's activities in the cultural revolution was designed to make the Chinese people realize what it would be like under war conditions by clogging of the railway systems, removal of so-called "frivolous" goods from the shelves, and the like.

Greene also noted that the Chinese have undertaken a massive extension of Chinese militia training, men as well as women, reinforcing Mao's doctrine of guerilla warfare.

"Peking sees the Vietnam war as pivotal," Green said, "the result of which will have a tremendous effect on the rest of the world and the U. S.'s future foreign policy.

"They see it as bearing out the truth of Mao's words: that the people will triumph in a guerilla war of national liberation—that a tiny nation like Vietnam can stand up to the vast might of the U. S. like David to Goliath.

"They also see it as a 'good' war—one that is drawing the wealth from America in a vast military mistake that they already knew about and are delighted the U. S. is involved in," he added.

By the same token, he said the Chinese will support any movement anywhere inimical to the interests of the United States, because both China and the Soviet Union want to redress the balance of power in the world by weakening the U. S.

MISTAKE

"In my opinion," he said, "it would be a ghastly mistake for the U. S. to try to invade China," he said. "If we can't produce more than a stalemate in Vietnam which has 30 million people, how could we handle a massive nation like China with 700 million people?"

Robert North, professor of political science at Stanford, told the journalists that China and all other undeveloped countries "cannot survive without Western aid."

"The ideology of all countries is irrelevant to the solution of the problems confronting the globe," he said, explaining that he meant things like the population explosion, the cybernetic revolution, transplantation of organs, genetic intervention, nuclear technology and communication satellites.

"Fiddling around in Vietnam is sheer madness," he told the newsmen, "while the population is skyrocketing and techonology is exploding.

He said that financial aid to underdeveloped nations is wasted unless they have the institutions to administer it properly—"with the result that most of it falls into the wrong hands."

CHINESE WORD-A-DAY

BY GORDON LEW

"WARM"

Mandarin **WEN** Cantonese **WUN**

A glance at this character "warm" will prove to us that it really looks like someone taking a bath in a tub. But what has a bath to do with "warm?" Can't you see, he is using warm water. Any more questions?

All kidding aside, this character actually originated from the word "bath" in the oracle-bone scripts. The three dots formed the radicle "water." The character at the lower right corner is "vessel" which could be interpreted as an ancient bath tub. The upper right segment, which looks like the character "sun," is a derivative from the picture of a swimmer in a pool. So if all these segments were to be put together, we then will have a clear picture (pardon the expression) of none other than a Chinese grand ancestor in bubble bath.

This character is a family name in China. There is a river in the province of Szechuan named "warmth."

"Warm" and "thick" means honest, and not a thick skin. "Warm soft" means meek and gentle. "Warm good" is amiable. Kind words are "warm words." A hot house is a "warm room." Hot springs are "warm springs."

So don't blame the interpretor when he keeps on translating the word "hot" into "warm." There is nothing wrong with his thermometer. He is simply trying his best to be faithful to the "slow boil" temperament of the Chinese.

Chuck's Candid Wedding Pictures

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407th air squad holds outing

The 407th Air Service Squadron will hold a picnic at Oakland's Roberts Park on Sunday, July 30, at 2 p.m.

Many activities are being planned by Duey S. Leong, chairman, and his committee for the day. For information call Chor Y. Law, 781-2568.

The 407th saw service in North Africa, India and China. In China, the squadron was under the command of Clair L. Chennault, Commanding General of the 14th (Flying Tigers) Air Force.

Plans are being made by the group for a fourth reunion in the summer of 1968.

Japanese Internment In 1942 Re-evaluated

LOS ANGELES—To many Japanese-Americans, their 1942 evacuation and internment was disastrous. To others, most of them teen-agers at the time, it was "the best thing that ever happened," according to a UCLA associate professor who was 16 years old when relocated.

Dr. Harry Kitano, of UCLA's School of Social Welfare, addressed a University of California Extension symposium on the internment and its effect on three generations.

"While it ruined my parents and others of their generation, it opened up for some of us a new life that would have been impossible had we continued with the old order," said Dr. Kitano.

"Most of us in our teens were able to leave the camps for schools inland, and there we had a chance to see other models of American life and question various forms of family structure. Those who were just a few years older, however, were damaged, it seems, permanently."

He compared the passive acceptance of internment by Japanese-Americans with the Jews in Nazi Germany. People evacuated under wartime conditions tend to act similarly, Dr. Kitano believes.

Another speaker, Dr. Roger Daniels, said that while it is generally agreed in retrospect that there was no military necessity for the relocation, such was the government's claim at the time. An assistant professor of history at UCLA, Dr. Daniels is author of "The Politics of Prejudice: The Anti-Japanese Movement in California and the Struggle for Japanese Exclusion."

FORUM

US Orientals endure Federal discrimination

By ROBERT WING

The federal government has continued a long series of injustices against the Oriental peoples living in this country.

Recently the Supreme Court awarded $10 million to Japanese residents as reparation for property confiscated at the beginning of the United States involvement in World War II.

This figure sounds generous until you remember some $400 million of land and goods was taken from the unfortunate Nipponese. Added to the inflationary trend of money since the 1940, the amount of "settlement" is even less than the surface value of four cents on the dollar.

Naturally no consideration was made for the uprooting of established families. When the U.S. entered the war, these people were herded by the hundreds of thousands into U.S.-style concentration camps. The only thing missing was the gas chamber.

Sanity prevailed after a few years of war and some Japanese families were allowed to resettle in the Midwest. This apparent generosity still made no amends for forcing these people from the West Coast into an area with which they were unfamiliar. It is a credit to their ingenuity that they were able to adapt as well as they have.

The wartime idiocy carried over into the 1950's, when foreign-born Japanese finally were granted the right to become American citizens.

Chinese-Americans can only nod their heads in sad recognition of the blatant prejudice toward Orientals that still exists. After all, they first were discriminated against in California back in the Gold Rush Days. Mining taxes and finally immigration quotas effectively quelled what was termed "the yellow peril".

But the Chinese residents who remained in the States also displayed their courage and keen business sense. They also had the fortune of being descended from the right country when World War II started.

Yet many Chinese still are discriminated against as much as their Nipponese brothers. How many belong to the Olympic Club or the Pacific Union Club? How many live in Pacific Heights or St. Francis Wood? How many are in high elected office in the state?

Those who cry out against the Negro ghettos in the Fillmore District and Hunter's Point need only to look to Chinatown to find an even more densely populated mass of people.

Yet the Negroes are getting most of the publicity, even though concrete action in their behalf still is not affecting most in the Bay Area. Publicity in behalf of the Chinese-Americans and Japanese-Americans is limited to an occasional rare announcement such as the pitiful $10 million Supreme Court compensation, while white Americans pat themselves on the back.

That pat on the back is a slap in the face to self-respecting Orientals.

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省下議員贊波頓提出種種法案，繼續爲華人之利益而努力：
（一）提案准許公立小學教授華文。
（二）提案准許非籍民出任省府公務員職位。
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Leisure . . . Boredom . . . and Delinquency

Robert Lee

JUVENILE DELINQUENCY is one of the tragic consequences frequently attributed to the new leisure society. Increased leisure time, so it is charged, is responsible for the alarming rise in juvenile delinquency rates. In earlier times young people commonly went to work as soon as they were physically mature, or even earlier. Modern youth, however, have a lengthened period of education and they enter later into the working force. In a sense our economy of abundance no longer needs the labor of youth. This fact has given rise to the supposition that idle hands lead to temptation. As the children's song goes: "Busy hands are happy hands; hands that cannot go wrong."

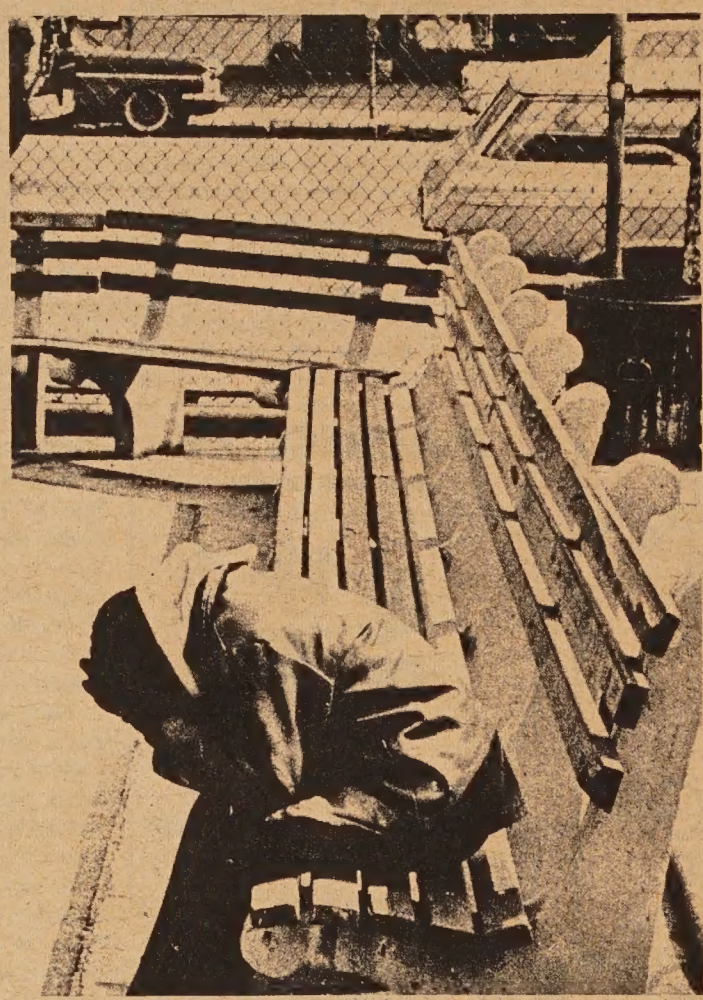
Care must be taken not to correlate delinquency and leisure in any automatic or inevitable sense. Even such an astute observer as Frederic Thrasher commits this fallacy in his well-known book *The Gang* (University of Chicago Press, paperback), when he contends that "the problem of dealing with the boy can be stated very largely in terms of his leisure hours. Boys with time on their hands, especially in slum areas, are almost predestined to a life of delinquency."

It may be true that some youngsters misuse their free time in tragic ways—gang rumbles, playing chicken in hot rods, or experimentation with narcotics. Yet to pin the blame for delinquency simply on leisure would be a gross oversimplification. Our concern in this discussion is not to search for causes. Anyone acquainted with the field knows that the roots of delinquency are complex and multiple, that any simple or single causal explanation is likely to be misleading.

Granted the welter of reasons underlying delinquency causation, we wish to deal with only one crucial factor that sets the problem in the context of idleness and the ensuing boredom that may lead to deviant behavior. Observers are prone to overlook boredom as a contributing source in their understandable attraction to the more obvious conditions that give rise to deviant behavior: slums, poverty, broken homes, lower-class standing, rejected children, comic books, lack of community resources, family, personality disturbances, etc.

For adults and youth alike, boredom is one of the typical responses to the abundance of available free time. *Boredom is* associated with the sense of life's *meaninglessness, emptiness, and pointlessness*—too much time filled with nothingness. Delinquency may be viewed as a protest against this state of mindlessness, against the meaninglessness and emptiness of life.

The emptiness of life and its implications for delinquency have been discussed in a most provocative study by Paul Goodman in *Growing Up Absurd*. Many of today's youth bear an attitude which Goodman characterizes as "chronic boredom." This malaise stems not from the community's failure to communicate its values. The message is clear enough; it is just that it is unacceptable. Worthwhile goals that could make growing up possible are simply deficient. Young people are faced with the reality that real opportunities to be useful are lacking. There are fewer jobs that are necessary, that require energy, that draw on one's best capacities.



Take the case of the automobile mechanic. He may feel that he is doing something very useful. Before long, however, he encounters the built-in obsolescence that today's automobile manufacturers put into their cars to keep them from being repaired after a few years. The realization that they don't want them repaired leads to a sense of frustration and uselessness, which in turn leads to chronic boredom.

All the frustrations youth encounters in the perversions of national values prompt him to chronic boredom, apathy, and disinterest. Thoroughly disillusioned, he is reduced to simply "hanging around" and in his despair he does nothing at all.

The mood of the spirit of boredom that underlies delinquency is frequently found in the juvenile gang whose members are reduced to "hanging around and doing nothing." Gang formation is, of course, natural, whether spontaneously or artificially created, for the purpose of play. In banding together, natural leaders arise, and the gang members derive a sense of status, belongingness, and even pride.

Frederic Thrasher makes the connection between free time and gang activity clear in his contention that the "majority of gangs develop from play groups." Not all gangs, however, grow out of play groups, though a large portion of their activities may be regarded as play of one kind or another. The gang's play life is usually undirected and uncontrolled by parents or adults, though some gangs are under direct supervision and guidance of adult leaders who instill an extensive recreational program. These may take the form of athletic clubs or leagues.

Life in the gang consists of a variety of activities, such as playing roughhouse, traveling from place to place, aimless wandering, street games, gambling, predatory activities, attending commercial amusements, watching sports, reading dime novels or comic books, or just plain loafing. Often the ordinary routine activities of life are so boring that the quest for new and exciting experiences leads the gang members into trouble with the law.

Many of the serious acts of delinquency are committed in the framework of the anti-social gang. It should be clearly understood that the majority of teen-age gangs are not fighting gangs. Alone, a youngster may hesitate before committing an act of violence. But, under the stimulus and influence of the gang, discretion and caution may be thrown to the winds. Seemingly one would rather be caught dead than be "chicken." Few members of "bopping" gangs know how to fight alone. Arthur Miller refers to them as dangerous pack hounds who are afraid of exposing themselves singly. Miller gives this example of gang activity even in playing baseball:

> . . . We started a baseball game, and everything proceeded smoothly until somebody hit a ball to the outfield. I turned to watch the play and saw ten or twelve kids running for the catch. It turned out that not one of them was willing to play the outfield by himself, insisting that the entire group hang around out there together. The reason was that a boy alone might drop a catch and would not be able to bear the humiliation. So they ran around out there in a drove all afternoon, creating a stampede every time a ball was hit.[1]

For the city gang, its likeliest playground is the pavement of the block. It is to the street that youth turns, and it is to the street that harassed mothers dispatch their turbulent flock when they seek a modicum of peace and quiet or the free use of limited and oft-times dreary facilities. The street provides the dramatic, if somewhat dismal, setting for whiling away hours on end, for scheming gang forays and predatory activities, if only to break the binding chain of doing nothing. Where the only place for recreation and for passing the time is a public thoroughfare or a darkened street corner, it is little wonder that youngsters are goaded on to more perilous pastimes.

By way of contrast, small harm comes of gang activities in the open-country or rural communities. But in the streets and squares and tenements of the city, the boisterous antics of gangs are a nuisance and are likely to be put down as a breach of the peace. Thus delinquency must be viewed from the perspective of what the community is willing to tolerate, for what is playfulness to one community may be threatening to another.

This point came vividly home in the remarks of a visitor to New York City from rural South Carolina. The Southern visitor was observing the activities of a group of boys who were "hanging out" on the steps of a brownstone building. Sometimes they sang, sometimes they played bongo drums, and on this particular occasion, they were doing both. "Just look at those guys," complained our friend, "they have nothing to do but hang around the streets. No wonder you have so much trouble with teen-age gangs up here." Apparently he had momentarily forgotten (but recalled after a little probing) that he himself not too long ago had nothing to do as a teen-ager, except "hang out" at the local filling station with his buddies during the afternoons and evenings. He would deny having been a juvenile delinquent, but some of his "boyish pranks" would have gotten him into serious trouble were it not for a permissive and understanding local police force. In fact, Hallowe'en pranks in which he and his gang were involved got so destructive that local merchants had to ask for protection from the state police. No arrests were made, but armed men guarded the stores that year.

Delinquency is often defined pragmatically in terms

[1]Arthur Miller, "The Bored and the Violent," Harpers (Nov., 1962), p. 52.

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"... delinquents are a living expression of our universal ignorance ..."

of what the community can afford. That is, a farm boy may steal watermelons from his neighbor's patch, but the neighbor seldom does anything about it. The worst that might happen to the boy is a peppering of buckshot designed to make an indelible impression! Think what would happen if a city boy steals an apple from a fruit stand. All the mighty apparatus of law enforcement would be breathing down his neck: police, judges, courts, detention centers, probation officers, youth workers, etc.

One can seriously doubt that either the farm or the city boy is hungry enough to steal. Both do it primarily for the thrill. Why then does one community permit a boy to have his thrill and another community sternly forbids it? *It* seems to be a *"normal"* teen-age desire to want *to do things* occasionally *just for "the heck of it."* In this respect, *all* youngsters of both sexes are involved. The real difficulty comes in the mode of action and the community's reaction to it. Clearly, what is permissible in the country is not permissible in the city.

No one ever said to our Southern visitor, "You may ruin your life if you keep on destroying property at Hallowe'en." He knew better; he might get caught, get a dressing down by parents and police, and even—at worst—have to pay a fine or compensation. No one ever viewed him as a case or said, "I wonder if he is a potential criminal." Of course, he did not become a criminal just because no one expected that of him.

Rather, he felt no uncertainty about his future conduct. He knew perfectly well that one day he would cease to roam with the gang and play pranks. The community realized this and did not attempt to penalize him severely.

In an urban community it is quite a different story. There is no such realization. Instead a huge question mark hangs over the head of each teen-ager brought before an officer at police headquarters or a judge. They do not say, "Don't worry, he'll outgrow it." There is no such community assurance. The teen-agers themselves are affected by this doubt. A group of boys on a street corner are joking and laughing. One of them playfully pokes another and there is a moment or two of jostling. It is not uncommon for a policeman coming upon such a scene to wade into the group with billy club swinging from the hips. At the very least he will gruffly admonish the youngsters, "O.K., break it up. Move along now." He is alert for trouble; the boys feel guilty. Yet in a small town, the same incident would hardly draw any attention.

A teen-age girl from the South reports: "Once I went along with my 'gang' in a new Buick out into the country to burn crosses. We had no particular reason for burning crosses. We didn't burn them in front of Negroes' homes or anything. We were just doing it for kicks. If we had been caught there would have been a mild scandal. But we didn't care; the scandal would have been exciting anyway. We had the confidence that it would finally be crossed off as a prank. It would never show up on our school records, keep us out of college or from getting a job."

The community existing with doubts about its teen-agers will, statistically, have more delinquents. And the "delinquents" will have a harder time becoming anything else but delinquents. *Between the overindulgence of the country and the stern rigidity of the city there must be a more viable alternative.*

It surely won't be found in the usual answers: better housing, supervised recreation, more social workers, reading clinics, and the like. Crucial as these measures are, they fail to touch the problem in its depth dimension. They are inadequate to penetrate the pervasive sense of boredom. Boredom is essentially a condition of

Dr. Robert Lee is professor of ethics and director of the Institute of Ethics and Society, San Francisco Theological Seminary, San Anselmo, California.

the spirit, and idleness is the despair from weakness which Kierkegaard analysed as the "despairing refusal to be oneself." Arthur Miller sets us in the right direction when he writes:

> I do not know how we ought to reach for the spirit again but it seems to me we must flounder without it . . . The spirit has to be that of those people who know that *delinquents are a living expression of our universal ignorance* of what life ought to be, even of what it is, and of what it truly means to live. . . . Who from his own life, from his personal thought has come up with the good teaching, the way of life that is joy?[2]

It would seem, then, that leisure time can be potentially dangerous, but, of course, is not necessarily so. It can easily be put to tragic uses. When the person who finds himself with excess time on his hands does nothing with it, but rather drifts aimlessly looking for "kicks" and for "thrills" to break the spell of boredom, either alone or in a gang, then delinquency is apt to be an invited guest.

However, when there is direction and aim given to his use of time, a sense of purpose and meaningfulness to life, there is a good chance that youth will put leisure time, not to tragic, but to triumphant uses. At the end of the day, the burden of proof seems to fall on the elders. Have they failed or succeeded in communicating to their progeny the reality and the meaning that is life? What do they know of joy? Leisure time is here and destined to stay. But must the same be said about its tragic use in the alarming amount of juvenile delinquency? ■ ■

[2] *Ibid.*, p. 56.

NOTICE

1. Gordon Lew's Chinese Language Class in San Francisco will not be held this summer.
2. Classes will resume in September only if there is sufficient advanced enrollment.
3. New and returning students should send the following form to Mr. Lew, 863 Stockton Street, San Francisco, California 94108 before August 15.

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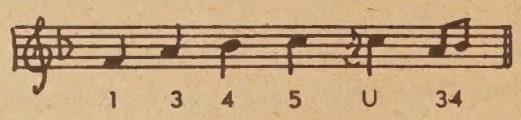

SJ State College faculty promotions

SAN JOSE — Faculty promotions at San Jose State College have been announced.

Among those promoted to full professorships were: Francis Huang, mechanical engineering; John Yih Huang, electrical engineering.

Edwin Chin, biological sciences, was named as an associate professor.

Li-Frankenstein rites in Hong Kong

Veronica Man-ching Li exchanged vows with John Frankenstein, the son of Mr. and Mrs. Alfred Frankenstein of San Francisco, in Hong Kong.

The ceremony was performed there in St. Theresa's Catholic Church.

Veronica is the daughter of Mr. and Mrs. Rupert Li of Hong Kong and is a graduate of Mills College.

She also graduated from the Ursuline Convent in Kent, England.

John is an instructor at the University of Hawaii's English Language Institute, and he and Veronica will make their first home in Honolulu.

This summer they will tour Southeast Asia.

John received his bachelor's degree at Stanford and a master's degree from San Francisco State.

His father is art critic for the San Francisco Chronicle and lecturer at Mills College.

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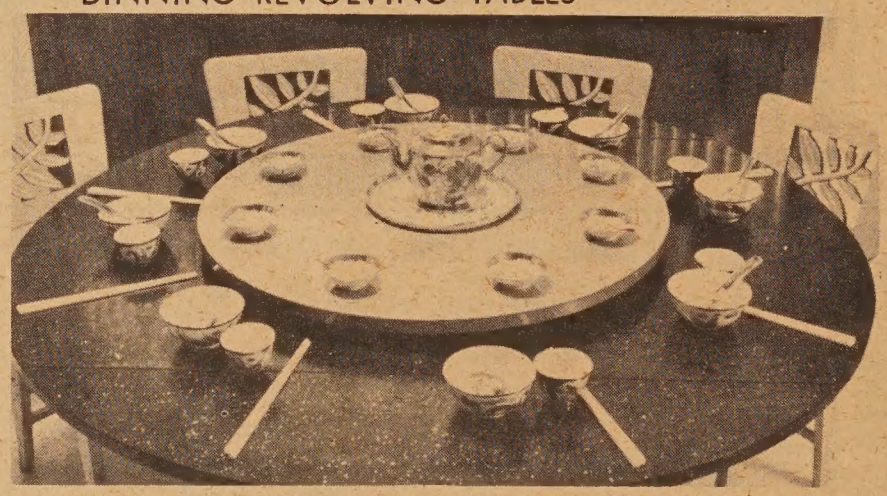

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賽美之前

羅省華埠商會，爲榮華埠商業，定於七月廿日至七月廿三日一連三天，舉行成立二十九週年慶會，並定於廿日假座勝利戲院舉行羅省華埠小姐賽美會。

入選人獎學金分爲：第一名三百元。第二名一百五十元。第三名至第六名每七十五元。另獲金爵獎鼎一座，及其他商號捐出之禮物。

選美會當晚節目，分儀態表演，才藝表演，及泳裝（運動裝）表演，旗袍表演等。均由各小姐閨秀擔任。

評判員由大會聘請西人二人，及華裔三人聯同評判。（名單於賽美時方能宣佈）

＊

賽美委員會之決定，聞說將全部以英語對白，如果亞姆亞伯去看時，則摸不着頭腦，定然決少了一部份由中國來之觀衆。試觀華埠幾間戲院，都是由中國來的觀衆捧場，倘若叫土生或不懂聽中文的人去看，一定「執輸」也。如果賽美會上採用中英文對白，中國來的和土生的也聽明白，則不怕入場券之銷售矣。

＊

賽美會現聘一位日裔導演負責籌劃一切，舞台上之設計爲東方花園式，中西合璧，別開生面，賽美會上之樂隊，將由菲律賓樂隊演奏，記得新年慶會期間，有一班華人大學生組成之「新寶塔樂隊」，演奏甚好，選美會諸公爲何不求華人帮忙，偏要請一班飛機仔呢？未悉「外國人放屁香些乎」？獻議商會諸公，應要考慮方可進行，否則將來手尾長也。街頭閒話越來越多了。

＊

賽美期間，觀衆亦可選舉「大衆小姐」，辦法是在購入場券時，由票房發出選票一張，各觀衆可在當場選出你認爲喜愛之「大衆小姐」，別開生面，與衆不同。

＊

聽說當晚賽美完畢，在會場只加彩帶，暫不加冕，待翌日在中山廣場方正式舉行加冕禮，俾各僑胞可以看到。

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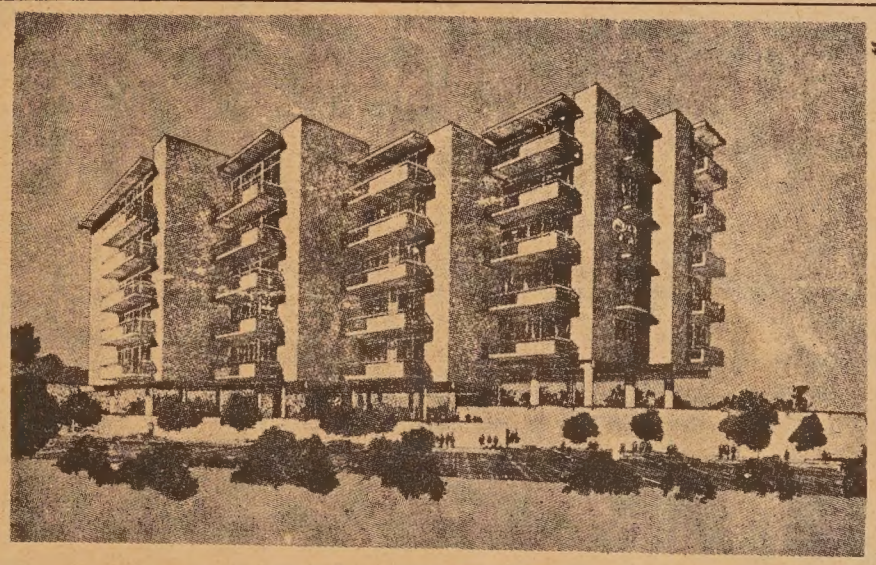

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※賽美獎品

華埠總商會發表新聞云及所有此次賽美會之獎品，陳列在國泰銀行及三盛肉鋪，因此欲參加賽美之小姐，曾到上述地址參觀，均不見有任何獎品陳列，未悉商會諸公是否已忘記？

※樂極生悲

日前某會所蒲節慶會，遍請警察局中西名流嘉賓，午夜飲宴完畢照例發財上二樓，可惜嘉賓中竟然來一招「抖篤將軍」，全部主家押荷里活公園賽馬場中博彩，幸獲中了一場，手持票根前往領彩時，在途中心臟病突發，當即倒斃會場中。警察在其袋中搜出現款八百餘元，另手中持有兩彩票，亦獲得獎金四百餘元，由警方代爲向馬會領彩，交給死者家屬收存。

對於死者死因，實係由於興奮過度云。

※有家歸不得

週前，有留學生包富慶君，廣東人，與友駕車到廸關拿埠遊玩，於回程途中，被美國移民局拒絕入境，理由爲其持有證件已過期，同時亦被墨西哥當局扣留候保，由其友設法援助，至於在墨國境內拘留期間，由下加省華人協會送中國餐兩次，否則要食墨西哥餐矣。因此在美之留學生要過境時，必要帶足證件，否則不能過關。

※華女無上裝

西邊第八街三三三零號之酒吧，最近增聘華女南施黃小姐登台，表演無上裝，老西唐人都爭往捧場，聞此女又青春又熱情云。

方言之誤

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老夫

酒店風波（續）

然而男的提議道：「濟此良辰美景，叫些酒菜來共酌可乎？」

女的應曰：「好吧，但不要太多，我不想增加體重哩！」

男的點頭微笑，就掏出一張二十元鈔票放在床邊的小几上，然後拿起電話，準備叫菜。

可是，說時遲，那時快，外面有人敲門，但他倆並不做聲，敲門聲更响，「開門，開門！」

男的不得不喝道：「你看見那牌子嗎？」

門外人答曰：「不管那牌子不牌子，快開門！」

男的就回他一聲：「現在不能開。」

門外人大聲嚷着：「你不開，我要拆門進來矣！」說罷，猛力而撞，不得而開，乃用「百合鑰」將門開了進來。

斯時也，男女兩人正赤條條地臥在床上，見那老西衝進房裏來，女的連忙拉被蓋身，男的跳下床來，怒氣冲冲地執問：「你想打刦嗎？」

老西不答他，反而問道：「你不知道本店之規矩乎？」

「什麽規矩」？

「本酒店不容許你們有這種行爲！」

女的在床上杏眼圓睜，柳眉倒豎，哼道：「笑話！」

男的氣得頸筋漲起，罵道：「混賬！我要告你！」

「告我？」老西從袋裏掏出一牌子答道：「我是本酒店之偵探也。」

他們三人扭扭扯扯，到樓下去見經理。

那酒店偵探對經理報告道：「剛才此兩人在酒巴邂逅，是一對野鴛鴦，我現在人證物證已獲，有二十元鈔票爲證。」

經理連連點頭，轉向男的道：「先生，本酒店之規矩，是不容許……」

「不容許什麽？」

「我們這是上流酒店，不容許有此傷風化之事情。」經理解釋他們之立場，誠恐有傷該酒店之聲譽。

男的大怒，高聲地執問：「你們這是什麽規矩，不容許夫婦同住一房嗎？」

經理與偵探一聽之下，當堂目瞪口呆，好久才低聲地問：「李先生，這是你的太太？」

男的又可氣，又可笑，告訴他說：「不錯，等我介紹你認識，這是我的太太，莎麗！」

對了，那男的就是老夫所提起的老李。

……

後來，老李聘請律師，告該酒店一狀，其內容要點是：「該酒店蠻橫無理，强行入房，企圖打刦，驚嚇夫婦兩人，侮辱太太爲野鷄流鶯，精神大受打擊；夫婦二人，名譽全被破壞無遺；又有歧視種界，待遇不平之嫌，要求賠償損失五萬元！」

該酒店擺此大烏龍，咎由自取，不敢鬧上法庭，以致影响聲譽，乃多方斡旋，暗中協議，在法庭外解決，卒至賠了三萬元了事。

（完）

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△羅省佳麗名門淑女 參加華埠小姐選美

羅省訊。自羅省華埠商會公佈選美競賽選舉華埠小姐後。連日來。本埠名媛佳麗淑女紛紛報名參加。茲探悉參加選美之小姐們資料如次：

（一）李玉珠 **Virginia Ann Lee**。年廿歲。出生於羅省。高五尺四寸。重一一二磅。三圍卅四寸半。廿三寸半。卅五寸。在加省大學羅省分校就讀。

李玉珠

（二）關秀玲 **Carolyn Ling Kwan**。年十九歲。出生加省格蘭地。高五尺三寸半。重一一五磅。三圍卅八。廿四。卅六。在羅省省立學院就讀。擅長跳舞。手工。游泳。打網球和壘球。將參加表演羽扇舞。推薦人金城。

（三）廖寶珠 **Helen Liu**。年十八歲。出生於香港九龍。高五尺一寸。重一〇二磅。三圍卅四。廿四。卅五。擅長騎馬及做髮型。將參加表演時裝。推薦人太白樓。

關新玉

另外更有：香港樓推薦的關新玉 **Linda Quan**。爲關煖之女公子。十八歲。高五尺三寸。重一〇一磅。三圍卅四。廿四。卅五。在羅省東區大學就讀。

陳日明

（四）林玲儀 LINDA LIN 現年十八歲，在中國出世，於九年前來美，曾就讀香港聖心學校。林小姐身高五尺二寸半，體重一零八磅。三圍是：卅四，廿三，卅五。今年剛在聖瑪利學院高中畢業，下學期將入大學攻讀言語學，她能說流利的中英語，懂西班牙文及法文，課餘喜溜冰，滑雪，網球，繪畫，騎馬等。在才藝表演中，將跳現代舞。林小姐爲何若嫻女士之千金，由羅省天香館酒家推薦。

（五）陳日明 **Jemina Chen** 現年廿二歲，香港出世，身高五尺三寸，體重一零一磅。三圍卅四，廿二，卅四。畢業於加省大學，專攻兒童心理學，能說流利之英語國語，及廣州話。喜愛繪畫，烹調，游水。唱歌，舞蹈等。父爲建築商陳守勤君，家有三姊妹，她排行第三，在賽美會中將表演羽扇舞及唱歌。推薦人爲大星酒家。

關秀玲

（六）黃綺齡（ ALICE WONG ）生於香港，肄業於羅省活巴利大學，體重一百一十磅，身高五尺四寸，三圍爲：卅四，廿二，卅四半，現年廿二歲，嗜騎馬，游水，繪畫，縫紉等，多才多藝，將爲賽美會生色不少。

黃綺齡

林鳳隨金指環勝利戲院登台表演

（李少吟攝）

日期：由七月十五日至十八日。

廖寶珠

A "Miss Los Angeles Chinatown" is being sought to reign over the 29th anniversary of Chinatown.

Judging is set for July 20th at the Sun Lee theater in a pageant sponsored by the Los Angeles Chinese Chamber of Commerce.

Other highlights include a parade, street dancing, fashion show and fireworks.

★ ★ ★

The Methodist Women's Auxiliary will hold a rummage sale at the Chinese Methodist Church on July 22.

★ ★ ★

James Au heads the Chinese Intercollegiate Club. The C.I.C. is parent club of the Chinese Student's Intercollegiate Organization.

新聞集錦

❋華商會糾紛

三藩市中華總商會之選舉糾紛仍未平息，報界曾要求召開記者招待會藉以澄清未果。而新會長雷龍熙及新董事人，則於七月一日舉行就職禮，另五名新董事拒絕就職，兩名不赴會。商會法律科主任嚴泮欣曾函會長解釋收票及改票爲不合法，但無反響，一部份董事乃要求召開全體會員大會，以謀解決，事態仍在發展中。

❋社會調查

三藩市經濟輔導委員會華埠北岸區分會，現爲了解該區居民之就業，居住，衛生及家庭之狀況，特利用暑期青年工作，舉行一次社會調查。

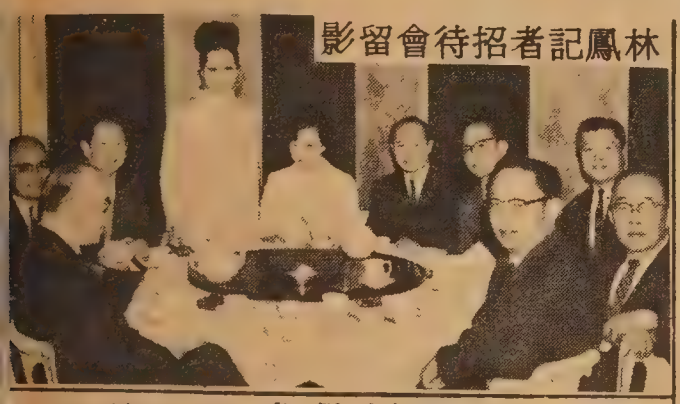
❋國畫大師張大千馳名國際之國畫大師張大千，於七月一日抵三藩市，並定期七月廿二日在士丹佛大學舉行

❋培養金融人材

金山通商銀行日前召開記者會，記者提供意見，認爲華僑學生攻讀銀行科過少，應予鼓勵，培養人材，發展業務，該行有見及此，爲引起學生對銀行之興趣起見，將於暑期中設立習生兩名，俾能認識銀行業務，凡高中學生有志學習者，可到都板街一零零一號該行與黃炳昌君接洽。

❋林鳳捐款

影星玉女林鳳，由六月廿九日至七月五日，一連七天，在新聲大舞台隨片登台表演，盛況空前，深獲各界好評。林小姐以慈善爲懷，臨行之前，特捐助東華醫院及中華中學各五十元。



林鳳記者招待會留影

林鳳謝啓

小妹此次由港飛臨斯土觀光。承邀參加新聲大舞台電映。隨片登台表演。自愧藝粗無華。辱蒙報界記者，各僑團，各領袖，各鄉彥，各界仕女，暨本族父老昆仲。熱情愛護。或惠贈鮮花。各種名貴禮物等留念。或親臨指導。無限增光。隆情厚誼。至深感荷。茲以臨別匆匆。未克一一踵府致謝。尚祈鑒原。並祝列位先生健康快樂

小妹林鳳謹啓

女人王國

這裏的女人，可以把邂逅的男子帶回家中，並把丈夫請出去，如此一連數宵，而丈夫口無怨言……

去年，筆者隨船從檳榔嶼駛往錫蘭的時候，曾在塞塞爾羣島的Male 拋錨。這裡位於檳榔嶼與錫蘭之間，因爲地方不大，所以很少給外人知道。其實，這裡却令人有世外桃源之感！

我對塞塞爾島的第一個感覺是氣候溫和，風景優美，薄霧似烟，把一座青葱蒼翠的山，似隱似現的籠罩着。同時，那裡的魚產豐富，只要把釣鈎投下，一兩小時就可釣到一小桶的魚。

島上人口約有兩萬五千餘人，以馬來人種居多，其他英法各國的人也有，華僑不過兩百人，而混血兒則到處可見。這是什麼原因呢？海上漁人都知道塞塞爾島是「女人王國」，小姐們人面桃花，大多數都有沉魚落雁之貌，政府的一切法令規章，都對婦女們有特別保障。由於當地女多男少的緣故，女人們有特權，她們可以隨便婚嫁，丈夫無權過問。

尤其最妙的是許多已經嫁了丈夫並且生有兒女的女人，也可以把自己的丈夫驅逐或者隨時與其他男子同居，做丈夫的也只好悶聲不響，因而老年男子多數返「養老院」以終老。而年輕的少婦與小姐們，則有充份的選夫權，當她在夜總會與人一舞之後，她們可以把邂逅的男子請回家中，並把丈夫請出，一連數宵，要等她們興盡客去，那丈夫才敢悄悄地回到家來呢。

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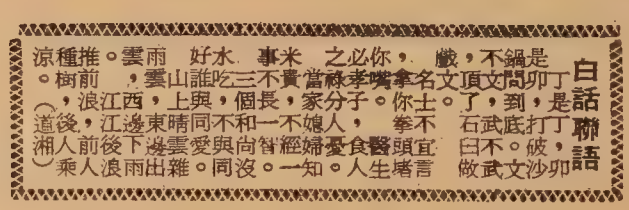
(1)國片女明星
(2)固体行事法則
(3)制律例
(4)植物三主要部份
(5)歌劇前奏
(6)藥材名
(7)法庭錄事
(8)对備看親处
(9)尋欢
(10)"詩品"作者
(11)观光者
(12)遊戲处

横
(1)什碎發明人
(3)數学名詞
(7)白紙黑字
(8)中藥名
(11)玩耍去处
(13)法律名詞
(14)中國別称
(15)死後所餘
(16)每天事情紀錄
(17)法庭訴訟
(18)和尚
(19)研究地方所需

填字遊戲上期答案

	夜	來	風	雨	声	
百	合		雪		光	明
代		子	夜	歌		日
之			歸			復
过		西	人	種		明
客	家	菜		植	樹	日
		諸		人		

影星林鳳將在羅省登台，表演「花鼓舞」。（蔡振華攝）



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新第九篇（續）

（續上期）余詢老江曰：「蓮黛既對爾有意，然則爾對蓮黛之印象又如何？」

老江沉默有頃，抿嘴一笑曰：「既屬老友，余亦不妨坦然相告。余非羨蓮黛之美貌或其錢財，相交之初，全出於同情心，後來覺得彼心地善良，且無富家女架子，交往日深，相知越諗。余現確留有蓮黛之影子在心間。十餘年來，余遠女色，即使逢場作興，亦不起勁，今蓮黛竟能佔余之心，豈亦有緣耶？」

余曰：「如確屬眞情眞愛，則值得恭喜也，但如爾受人利用，則一場歡喜一場空矣。」

老江聞言，似有不悅之色，余窺其意，乃以開玩笑口吻曰：「老江，請恕余多疑，多疑者必善忌，或者余妬忌爾獲此如花美眷亦未可定。」

老江果爲余言而展顏相向，並曰：「爾有潔芳，尚花心耶？」

余曰：「非花心，不過國色天香，人人响往，亦常情也，有機緣得以介紹，俾能一睹芳容否？」

老江曰：「易事耳，本星期日由余請客，使老友記亦可親領蓮黛音容，以證余是否當局者迷也。」

余爲好奇心驅使，允赴老江宴會。

是日，余本與潔芳有約，同往看余麗珍演粵劇，但因急於獲悉老江與蓮黛之關係，乃將情告與潔芳，潔芳曰：「看戲可延遲一兩日，老江與蓮黛之交往，余亦有所懷疑，爾爲老友計，偵知究竟亦理所應當也。」

依時與老江赴約，在金亭酒家晚餐，利其較清靜也。蓮黛亦依時而至，偕來者尚有一六十歲左右婦人，頭髮半百，蓮黛介紹謂係其姑母阮夫人。老江亦爲余介紹，之後各人就座。

老江詢及蓮黛之兄爲何不來，阮夫人在旁代答曰：「已兩日未見面矣，蓮黛方爲此事焦急，今日下午方悉彼前往拉士委加斯，行前亦未留隻字，此人越來越荒唐矣。」

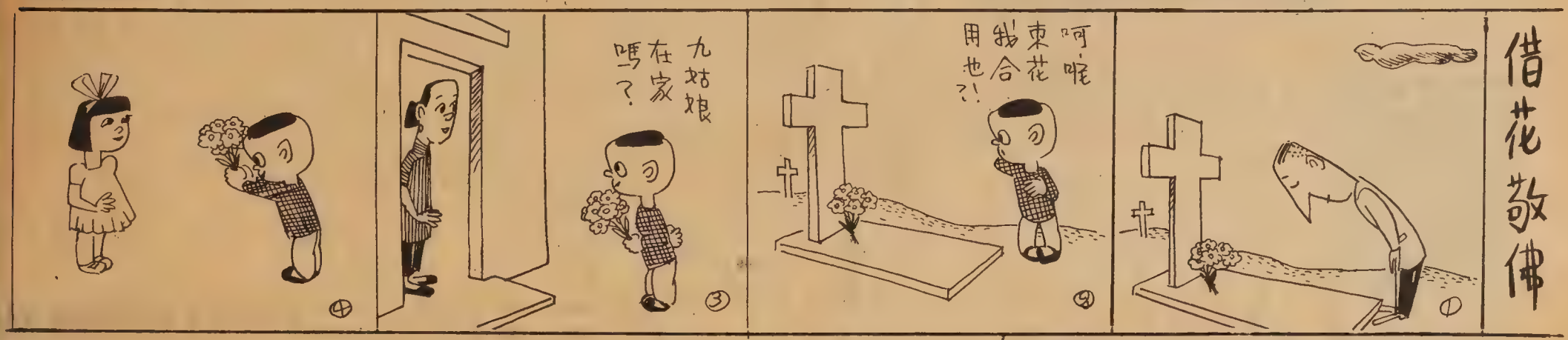
蓮黛急止之曰：「姑母，金先生乃生客，請勿談家事，以免失禮於人也。」

老江則插言曰：「老金爲余廿年老友，亦自己人也，談話毋須拘束。」

余亦曰：「余與江兄均爲打住家工之粗人，不大懂得交際，失禮處還望宋小姐多多包涵。」

蓮黛聆言後，以銳利之眼光掃余一眼，輕笑一聲，曰：「金先生不够坦白，占美早已向余談及爾之爲人，滿肚文墨，足智多謀，爲何謙若是？」

余驟聽「占美」之名，頗感老江與蓮黛感情進步之速，因占美乃老江之英文名也，余亦少上口，而蓮黛則掛在嘴角作熱情狀，難怪老江暈酡酡矣。（未完）



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美國政府直屬機關中央房屋貸款銀行總局規定：加省各儲蓄貸款會須於本年七月一日起，將最高利率減少四分之一厘。本會奉命之餘，特將普通儲蓄利率改爲五厘。現在每戶保險達一萬五千元。每日計息。每季派息一次。每月十日以前存款由一日起計息，十日以後存款，則由收款之日起計利。本會又發行以三十六個月爲期最低限額五千元之定期儲蓄證券。本會專營樓業按揭，義務估價。僑胞光顧無任歡迎。

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婦女駕車必讀

李香南

駕駛汽車，除了要有純熟的控駛技術，以及經常習用經驗；對汽車機器也應該有點認識。因爲如果我們對汽車機能狀態毫不關心，全盤陌生是很危險的。它是否在狀態良好，完美無恙中？這點認識必須要具有。若是疏忽，那可能發生的後果頗可怕，第一受累人就是司機自身。

一架汽車在行駛日程較多之後，是難免會有損病的。最容易蝕損，又最容易引起可怕後果的部份是兩處：是制動器和縮壓器之間，及輪胎面。

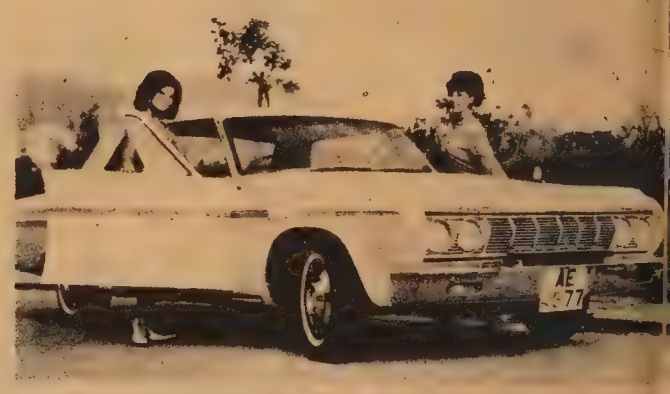
制動器如果損破，可能在磨擦時會飛濺火星，萬一這星星之火在引擎部份跳躍上油貯部份，很可怕的後果就燎然不可收拾了。因此我們在發動引擎時，覺得有障礙，車身機器所發摩擦聲音不勻，那還是「安全第一」。等車房把制動器驗配之後才可駕駛，以免中途起火，騎虎難下，不要以爲再試一次無礙，許多着火出事的車禍就因爲這一念之錯，以致星火燎原般一發不可收拾的。

汽車失事的另一個直接因素，通常基於輪胎；輪胎蝕平過久會出事。尤其在春雨如油酥的浮滑馬路上，光禿的車輪胎往往會使車軸控制不住，在扭旋車身轉彎抹角或避讓來車；角度過份折急的時候，一剎那間可能遺憾終生。因此我們如果感到輪軸有不聽軸心指揮情況時，應該毫不猶豫地把車駛向車房修理，不要冒險長行，郊外之遊寧可改坐火軍吧！這架車的車胎不能再信賴它了。

在制動器，輪胎兩處我們應該經常在行前小心注意狀態之外；變速器（或稱排檔，泵波器）部份如果有系次不分明，使用時失常情形，那也萬不宜再用車了，必須待修好。因爲這會使我們失去控制下闖下大禍來的。

總結來說，當我們駕車之前，我們應該效法航空機師；每次出行，要先試試機器。更因首當其衝的必是司機本身，因是司機人更該對車身狀態安危起注意，經常加以警惕才對。即使當我們急於趕時間；爲了約會，爲了孩子餵奶時間已到……也不要草率大意匆忙開車，絕塵不顧一切。必須提高車身安全方面的注意力，如果覺有異態，寧可不用車。失信悟時畢竟不會生憾難補；如果車行時出了事，那麼非但欲速不達，還能釀成千古恨，萬不能疏忽冒險。

駕駛汽車的婦女們，請三思慎行，在汽車駕駛技術外多吸取常識，養成你駕駛時習慣警惕心吧！不要因循，不要抱僥倖心理；發現汽車不妥，不要再行駛，當坐上車後中途覺得車身有異態，停車爲第一；安全第一！



家庭食譜

菜胆鮑片

材料：

鮑魚兩隻，菜膽二斤，蠔油一湯匙，生油，生粉，糖。

製法：

①先將鮑魚切片，菜去葉留心，每條切成一長度。

②將菜膽煲熟，隔水盛起。

③用油半湯匙放入鍋內煲滾，倒菜膽在鍋內炒之，備以伴邊。

④再用油一湯匙煲滾，倒鮑片入鍋，加上湯五湯匙，加蠔油、糖少許，再加生粉一茶匙與水調勻倒入鍋內，煲熟用碟盛起，即成。

Sliced Abalone with Vegetable

Ingredients:

Abalone--2 pcs, vegetable--2½ lbs, oyster sauce--1 tablespoonful, oil, starch and sugar to taste.

Methods:

1. Slice the abalone into pieces and cut the vegetable into inch-long strips.
2. Take off the leaves from the vegetable and cook the rest thoroughly in boiling water. Place the vegetable on the plate to cool off.
3. Pour half a tablespoonful of oil into the pan and boil it. Fry the vegetable
4. Boil 1 tablespoonful oil in the pan and then put in the abalone slices for cooking by adding 5 tablespoonfuls of gravy, a little of oyster sauce, sugar, starch, water, and stir it.

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哀哉中華總商會

中華總商會在「收票」「改票」涉嫌選舉舞弊中所產生的新董事，不理輿論要求，及一部份董事的呼籲，要澄清選舉糾紛，竟於七月一日舉行就職禮，到新任董事二人，舊任董事五人，退任董事二人，未及全部董事廿七人之半數，而新選董事七人也要待澄清後才就職，則就職的新董事也未及半數，情況冷落，中華總商會似已失去了靈魂。嗚呼哀哉！僑商最高機構落得如此場面。

無疑的，中華總商會需要「招魂」，需要整理，需要醫治，第五十一屆董事會（舊任董事會）應有責任澄清新董事之產生是否合法，才能清楚交代，否則第五十二屆新董事如在非法情況下產生，而第五十一屆董事會因循將就，則所生惡果，也難辭其咎，是對不起全體會員的。

商會選舉風波發展到現在，主持正義要澈底調查事態的董事，雖聲嘶力竭，仍未獲結果，三藩市各僑報也希望商會對這事有個交代，亦無反響。當權派「笑罵由他笑罵，好官我自爲之。」

在這情形下，商會全體會員不能再緘默了現在是你們發揮力量的時候，如何改組商會？健全商會？應有所行動，希能群策群力，以商會爲開端，作爲改革僑社的藍本，則商會幸之，僑胞幸之！

• 吳經

衆議堂

談協皮

「協皮」人士以花以愛爲他們的表徵，但似乎都濫用了，花是芬芬純美的，協皮人士隨遇而安，有經年不洗澡者，居處不合衛生，臭氣薰天，那能與花相比？

協皮之愛乃亂愛，也是不負責任之愛，聽說有一位法官判一個違法的協皮到一間盲人院作勞動服務，他宣判時對那協皮說：「你要表現眞愛，這是最適當的地方了。」

沒有一個協皮不吸服麻醉劑的，馬利灣拿最普遍，LSD最時髦，他們認爲陶醉了才能接近上帝，其實他們却一步一步被掌握在惡魔的手上。

協皮的夫婦關係最馬虎，丈夫常常爲妻子扯皮條，妻子也不以爲忤，他們認爲此舉乃以「博愛」解決生活之道。

協皮有工作嗎？

有的，你不能完全說他們遊手好閒，在郵政局裏統計有數百協皮在工作呢。

不過，他們只愛作短期工，稍有收入，牠們便「退休」回到協皮王國去了。

三藩市成爲「協皮」王國，他們提倡自由性愛，晚上大被同眠，男女都不穿衣服，這麼一來，帶給市衛生當局一大負累，每月該區患性病求醫者達五十宗。

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我們需要怎麼樣的僑領？

德羣

徵文入選作品

第一：要有高尚的人格。一個人格卑鄙的領袖，把團體作爲自己的私人財產，把團體中的各個成員視爲自己的僕役，瞧不起別人，就算自己的理論荒謬絕倫，也認爲是一條不可推翻的眞理，不採納別人的意見，不尊重別人的利益，一心想爲自己的名利去決定一切，自己想做甚麼，大家都要跟着來，服從他的指揮，甚至爲了固執自己的成見與保持自己的威嚴，爲看一意孤行貫徹自己的主義，竟不擇手段，出賣團體，犧牲同伴，我們絕不能有這樣卑鄙人格的領袖的。

第二：要有謙遜與尊嚴的涵養，切勿自高自大，目空一切，盛氣凌人，這種態度，就算你有多大本領，也得不到人家的讚賞與擁護的。而且相反地，這種態度會使你不能與人們接近，不能與人們共事，會使你到處碰釘子，會使你永遠不會進展，細想人類處在這個變幻無窮的大自然中，千萬年來都不能把這個複雜玄妙的宇宙探探淨盡，試問一個人這一點知識，一點經驗，算得甚麼呢？有甚麼值得驕傲呢？我們應從過去與現在人類的知識與經驗中去學習，應從目前的工作中去學習，同時我們要有發揚自我批評的精神，我們決不要以爲自己沒有錯誤與缺點，相反的，我們預先應該承認自己是已有或可能有錯誤與缺點的，當遇到人家對於我們的批評，不論是客氣或是嚴格的，都要誠意地去傾聽，探取其中的眞理，即使很細小的事，也要立刻檢討糾正，人類是求光明與進步的，我們不應保持任何陳舊與腐敗的東西，所以我們不但不怕自我批評，而且還要歡迎別人批評。

第三：要有眞誠的態度。要「言而有信」，對於人們的要求，應該仔細考慮，如何行則竭力爲之，不可行則坦白表明態度，如果答應了做的事，就要認眞的去做，決不要敷衍了事。做事要做得始終貫澈，決不要半途而廢，陰謀詭計，口是心非，言而無信，是決不能採用的。

第四：要「以身作則」。我們需知道，一個人能夠受大衆支配，然後才能夠支配大衆，能夠被大衆領導的人，才能夠領導大衆，隨着大衆的要求而變化，只有領袖在大衆面前有信仰，領袖的行動也必然要合於大衆的行動，要這樣，大衆才能夠控制領袖，使領袖不變節，不出賣大衆。其實，也祇有這樣，才是眞正的領袖，領袖要能夠領導着大衆，同時也能被大衆領導着。

美國醫生自殺多

近年來美國的精神病醫生，有不少因其本人的精神病狀態不健全而自殺。這是精神病「專家」丹尼爾·德索爾醫生最近在紐約美國精神病協會上年會報告透露的，他說：精神病醫生每年的自殺率，每十萬人中達七十人，而一般公衆每十萬人中自殺的只十一人。德索爾說：精神病醫生自殺率高的原因，是他們容易跟病人的問題牽纏在一起，要是他們無法醫好病人時，他們或許變得十分失望，感到內疚。

中庸之道

柳公漫談

一個希臘人自誇他一隻脚金鷄獨立的時間，沒有人比得上，別的希臘人對他說：「這有什麼了不起，隨便那一隻鵝都超過你。」然後把他趕跑了。這是古代希臘的故事，古代的希臘人爲什麼趕跑他呢？因爲這個傢伙吹得過火，不合中庸之道，古代的希臘人是最講究中道的哲學的思想；亞里士多德中道的思想，就是一般古代希臘人的思想。

釋迦牟尼也講「中觀」——中道，佛教有一個故事說，一天，釋迦牟尼問二十億耳尊者：「你彈過琴嗎？」尊者回答彈過。釋迦牟尼又問：「彈琴的時候，把琴弦絃緊，會奏出優美的聲音嗎？」尊者答不會。釋迦牟尼再問：「把琴弦放鬆呢？」尊者答也不會。釋迦牟尼繼續問：「琴弦不鬆不緊如何？」尊者說：「這才可以奏出優美的音樂。」於是，釋迦牟尼說：「這就是中道，修行就要這樣適中。」

孔子也講究中道，舉實例來說，他批評子路性子太急，冉求性子太緩；子張太好高，子夏太拘謹：「過猶不及」都不合中道。對於孔子的中道，林語堂先生說得很妙，他說合中道的人一半有名，一半無名，懶惰中帶用功，在用功中偷懶；窮不至於窮到付不出房租，富不至於富到可以完全不做工，或是可以稱心如意地貧助朋友；鋼琴也會彈彈，可是不十分高明，只可以彈給知己的朋友聽聽，而最大的用處還是給自己消遣；古玩也收藏一點，可是祇夠擺滿屋裏的壁櫥；學識頗廣博，可是不成爲任何專家；文章也寫寫，可是寄給泰晤士報的稿件，一半錄用，一半退回（引自「生活的藝術」）。眞是說得有趣。不過，如果照他的話來衡量他自己，由於他早就做了舉世聞名的文學專家，而且富到可以完全不做工了，他未免太「偏激」了。

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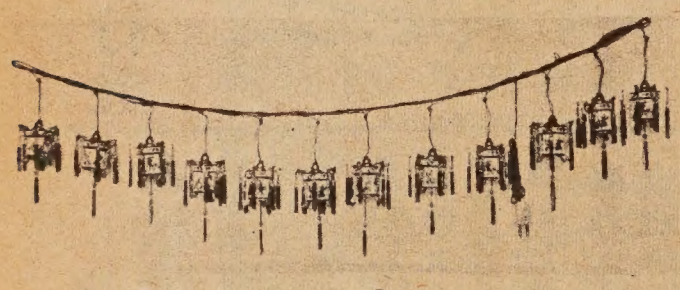

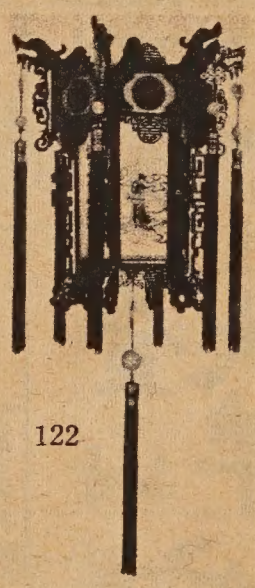

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李湄在美結婚成家

李湄初入電影界是擔任編劇的，所以她算得上是「影壇才女」。她原名叫李景芳，原籍東北，出生在北京，而生長在山明水秀的江南。曾在華北大學肄業，攻政治學，於一九五二年開始拍片，一年後紅得發紫，當時影壇曾稱「一九五三年是李湄的」。

李湄雖然有豐富的人生經驗，和優秀的演技，但星海浮沉，未展所長。她曾自組北斗公司拍片，還經營過餐館夜總會，企業公司，開設鞋公司，及最近在台灣設公司開採綠玉。

究竟李湄是否商場得意？未有透露，她曾於一九五九年來美，在三藩市爲中華中學籌款，隨影片「野火」在大明星戲院登台。前兩個月她又來了美國，却傳出情場得意的消息。

據李湄告訴親友稱：她現在居住在委展尼亞省的埃靈頓市，計劃和在聯邦政府司法部的魯因（RUAN）先生結婚，婚後遷居美京，並定期秋間到紐約去爲紐約教育文化機構義演籌款，如時間許可，將會在今年內來三藩市一行。

僑領·華埠·東西文化

陳振熊

我們僑居美國的中國人，有的是一九三零年代以前來的老華僑，有些是世界第二次大戰後來的，有些則是一九五零年代後期新到的，其餘就是一般在美出生的「土生」了。各人在此自由國度裏，自由企業組合發展，各本其個人既往歷程之深淺體驗，以判決應付其面前展開一切日常所必需事務。而凡所做之事，又不能離羣，故羣己權界之間，乃不得不賴先知先覺從中領導了。「我們需要怎麼樣的僑領」？就成爲當前急須討論之課題。東西報提出這項徵文，足證倡導有方。

尋求適當共同之解答，而不是以無冕皇帝自居，壟斷發言，故英語有謂LEADER IS TO LEAD, NOT TO BOSS，易言之，領袖有如一大洋船入港時之帶水人，前行帶路導航，以免觸礁之謂。而不是一妄自尊大，養尊處優，發施號令的暴君首領也。是以華僑領袖的人選，必須以其先知先覺的智慧，服從眞理，供諸僑羣，或以一技一藝之長，忠恕謙和，「力惡其不出于身也，不必爲己」的態度，站定其崗位，盡其職份，肯爲僑衆服務，方可稱爲我僑界各階層之領袖。諸如好名爭利，昏庸碌飯桶，乃末世流俗，猶有可原，若彼豪强覇道，竊盜權柄以身肥，遺禍無窮，則直是僑衆公敵，家國敗類，社會中之罪人也，豈止非我僑領而已哉！

華埠的改進，有治標治本二途，現狀地狹人稠，樓宇殘舊，有「陋巷」之稱，只肺病率爲全市之冠，可反映公共衛生及民居之不良，有待即刻改善，以個人或家庭單位入息爲貧乏區，就業上又因種族，言語，技術訓練等所限，加以新到之移民及埠中過五十歲之「老人」各種脫節失調現象，埠中各種團體設立雖多，但未能發揮團體應有之任務，一團體內會員職員之間及每一團體與別一團體間亦未能因事論事，而謀合作，正如東西報十一期內稱「華埠地方雖小，但成見很重，明黨暗黨，自築圍牆，在推行政策上，每有論人不論事的作風」。這是在人事方面，有亟待探討的改善的必要。

華埠介于「下埠」而又與金融區爲隣，離入口港運輸區又不遠，三藩市乃美西天然港出入之中樞，其向天空伸展，有如紐約市之曼乞頓區一樣，是必然之事。華埠已開始高樓之趨勢，已爲不可阻遏的現實。華埠將能仍爲華人管業多久？亦即華埠之將存在多久？此產業權課題，合上述之人事課題，乃當前最急切待探討求解答之二大目標也。

所謂中華文化，是我們祖先賢哲竭智審辨所得成果而遺交我們的，中華民族賴此以存者亦將五千年矣。現在廿世紀新年代，人類進化雖達原子能太空競賽，但人類思想仍未能超脫四大範疇：（一）耶教的神權創世記論。（二）達爾文的天演論。（三）科學的探求。及（四）倫理學。在此四大範疇中，要看我們如何去適應了。

東西分流，可由言語文字觀其大概，聲韻字母，拼數音而成一字的系統，有如十個數目字相拼而成一個數目號碼，象形文字則一字一音，或二三字相連而爲辭的符號文字，有如現在大學各專科或音樂譜所用之符號表意文字，其所以同爲人與人間心意互相交流，而達意志相應相求的工具則一。東西之偏差，一方困于創世記所述之萬能上帝與萬惡魔鬼混爲一談，他方囿于格物無自然科學方法，乃有明心見性，心即是理的理性道學，將人與人的倫理，人與天的物理，性理又混爲一談，故成今日東西之局，讀東西報第十一號公開討論欄內占士陳君之：「美國白人夢想中之中國人喜樂親密家庭」一文，一丁君之：「中文有用論」。及社論：「共同之缺陷」等篇，敬佩東西報同人架設東西橋樑之努力，又看見徵文，以我之簡陋，非敢爲文參加，不過欣逢君等豪邁氣概之感召，有不自禁呼出一口濁氣而已。

敬祝　貴報有如黑暗中的陽光，遍照東西魑魅，使成一相親相愛的光明和平世界，豈獨華埠一隅，沾其惠也哉。

中華同學會舉行慈善餐舞會籌款，圖爲古代美人表演者及講解人譚璧玉合攝。（蔡振華攝）

EAST WEST 東西報

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李湄

在美結婚成家

詳情請閱下頁

對於華人社會問題，我們不能作鴕鳥政策，安於現狀，埋頭在沙漠中自以爲安全。

舉個比方來說，對於華人青年在美國犯罪率甚少這一點，我們的僑領常以此自誇，祖國的大員來美考察，也把這一點強調爲中華民族優秀的傳統。誠然，如果這種事實繼續發揚光大，這應該是中國人的驕傲，但可惜華人青年問題越來越嚴重了，少年犯罪浪潮高漲，我們的驕傲也漸褪色了，實在不能在咀頭上再自己讚自己，應該力謀補救才對。

少年犯罪因素之一，係由於文化觀念上的衝突，根據三藩市警局的報告，最近華埠竊案頻仍，竊匪百分之九十係來自香港的青年。這也許是中西文化衝突所招致的現象之一種。無疑的中國有數千年優秀的文化和深厚的人文哲理，如用之于和平的農業社會也許會收效，但把這些傳統放在富挑戰性的工商業社會，便有衝突的可能了。同時任何一種教條，我們不能當作一紙靈符，放諸四海而皆準的。

面對留美的華人青年問題，我們該怎樣做？簡單的說來，可分兩方面進行。

第一，改良青年處境。

第二，激發青年的自覺。

關於前者，已經有許多學者專家指出，犯罪少年多來自破碎家庭，或生活在窮困缺乏愛心的環境中，我們華僑在美，在收入上來說，平均屬於中下級，而華埠也成爲貧窮區域之一。雖然如此，但我們華僑所掌握的富財及在銀行的儲蓄，却比許多美國的中等家庭爲富有，認眞來說，華人不算是窮家，一般家庭也不是破碎家庭。但實際上呢？華人因在職業上入息低微，一個人身兼數職，加上家庭主婦也要外出工作，以增加收入，造成家庭中失去天倫之樂，父母子女之間見面的時間少，缺乏愛心，爲父母者在工作上或職業上有所不滿，很容易在兒女身上發洩，這也許是另一形態的破碎家庭，所以在處境上，使情緒易變的少年人，不得不在家庭以外找尋刺激，而被一些不良集團所吸收，進而爲非作歹。

「東西報」前期曾發表衞愛年牧師給華人父母的一封公開信，呼籲華人父母勿爲銀行戶口或一座柏文樓而犧牲兒女的幸福，衞牧師是西人，可以說得上是「旁觀者清」。

改良青年處境，使他們有家庭溫暖，有同情心，在潛移默化中，他們不會走向暴戾和犯罪的。

我們不能說犯罪青年都有劣根性，環境是主要的因素。

三藩市金美倫堂曾發出一項報告，舉了一個例子，說有一位黃約翰君，少年時代因父母疏于管理，缺乏家庭溫暖，便在外面組織了一個「龍會」，以偷竊爲娛樂，後來參加了青年會活動，改變環境，并在金美倫堂組織青年集會，思想回復正軌，現在他已成爲黃約翰牧師，以他過去的經驗，在該堂指導青年工作。

關於後者，對於青年人的自覺自發，是很重要的。入了歧途的青年，經過指引，覺今是而昨非，改邪歸正，才能澈底解決少年犯罪問題，社會人士應予以同情，長者要曉以大義，不應把這些人隔離，應爭取他們，把他們失去的「善良」找回來，激發他們好的一面來消滅他們壞的一面。

這裏又有一個現成的例子，三藩市積臣街有一間波館，一向以來，是問題青年羣聚之所，最近這羣青年被組織起來了，他們借了二千元，自動自發地修理波館爲會所，更名爲「理衞青年互助社」，他們并宣佈了以下目標：（一）恢復青年人朝氣。（二）促進美籍和非美籍的華裔青年之團結。（三）供給青年正當娛樂。（四）協助青年找尋工作，提倡互助精神。

他們現在也開始朝這目標工作了，而且還向社會人士伸出求援之手和希望接受各方批評。

這是一個良好的現象，我們不妨再強調一次，犯罪少年并非瘟疫，不宜隔離，當他們伸出求援之手，社會人士應以微笑歡迎浪子歸來的。

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